existence the Inconscient from which everything takes its origin appears as something entirely impersonal; Nature, the inconscienf Energy, is •entirely impersonal in her manifest essence and dealings; all Forces wear this mask of impersonality, all qualities and powers. Love and Delight and Consciousness itself, have this aspect. Personality makes its apparition as a creation of consciousness in an impersonal world; it is a limitation by a restricted formation of powers, qualities, habitual forces of the nature-action, an imprisonment in a limited circle of self-experience which we have to transcend,—to lose personality is necessary if we are to gain universality, still more necessary if we are to rise into the Transcendence. But what we thus call personality is only a formation of superficial con-.sciousness; behind it is the Person who takes on various personalities, who can have at the same time many personalities but is himself one, real, eternal.

If we look at things from a larger point of view, we might say that what is impersonal is only a power of the Person: existence itself has no meaning without an Existent, consciousness has no standing-place if there is none who is conscious, delight is useless

and invalid without an enjoyer, love can have no
foundation or fulfilment if' there is no lover, all-
power must be otiose if there is not an Almighty.
For what we mean by Person is conscious being;
even if this emerges here as a term or product of
the Inconscient, it is not that in reality: for it is the
Inconscient itself that is a term of the secret